THE PACIFIC

VOL. LXII SAN FRANCISCO AND BERKELEY, CAL., MARCH [illegible] NO. 11

Pac Theo Sem
Reading Room

THE CHRISTIAN'S LIFE PRAYER.

Herbert A. Jump.

We have seen the church with its tapering spire,
But now we would see the Christ.
We have heard the anthem by singing choir,
But now we would hear the Christ.

We have followed the lead of prophets bold,
But now we would follow Christ.
We have prayed with unnumbered saints of old,
But now we would pray with Christ.

We have served great causes with heart and hands,
But now we would serve the Christ.
We have learned from sages in many lands,
But now we would learn from Christ.

We have spoken in phrase of Scripture and creed,
But now we would speak to Christ.
We have lived for the things of which Christ has need,
But now we would live for Christ.

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 a year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. FERRIER - - - - - - Editor

2716 Hillegass Ave., Berkeley

LEADERS TODAY MUST BE FOR THE HUMANITIES.

Never in the history of our country was there a more exciting and perhaps more momentous campaign for the control of a national convention than that which is in progress now among the Republicans. The lines are distinctly drawn between the supporters of President Taft and Colonel Roosevelt, each of which divisions is confident that their man is the only person who can lead the party to victory, and then on to the solution of the many problems which relate so vitally to the public welfare.

So heated has the contest become that The Pacific cannot without offense to some of its readers point out at this juncture any weakness in the arguments of either side, any mistatement or misconstruction, nor any seeming wrongdoings or error in judgment. We do, however, take occasion to say that we have read with much interest a statement in an Eastern paper that Mr. Roosevelt's special reason for yielding to the solicitations to become a candidate is that he may have opportunity as chief magistrate to lead a nation-wide movement for social uplift; that while all legitimate causes will engage his attention and effort, his deepest heart's effort will be for the humanities.

A Washington correspondent of the New York Post writes:

"Anti-social conduct is one of the chief offences of this age in America, as people's troubles appeal to Mr. Roosevelt. This is the word of his friends, and they say that under this general offending come such matters as child labor, workmen's compensation, the safeguarding of men and women while at work, the prevention of overwork, and the assurance of labor laws to provide for employment under hygienic conditions. There are other things which Mr. Roosevelt's friends say he thinks are a part of the President's duty to urge by Federal laws wherever they are possible, and by State laws where they are almost always possible. 'If he enters the White House again, he wants to direct from it as headquarters an enlightened sociological missionary movement.' "

With reference to the past and to the charge of opponents that he had not shown any unusual interest of this kind before, and assuredly had not much to show in way of accomplishment, his friends say:

"When such matters as railroad rates, rebates and pure-food were before Congress Mr. Roosevelt, as President, found that he had the sympathy of men like Mr. Taft, Mr. Knox, Mr. Root, Mr. Lodge, and others of his Cabinet and Senate, but whenever he expressed an intention of putting into a message a suggestion of social reform or means for the 'uplift,' the friends of Cabinet, Senate, and House would smile and say, 'These are Theodore's fads.' He never could get the support that he wanted for his purely social endeavors. The trouble was that there were no 'settlement workers' in Cabinet or Senate."

We wonder what influence The Outlook, a paper long devoted to the humanities, has had on Mr. Roosevelt. It it is to be taken for granted that Mr. Roosevelt has a desire to lead such a movement, did he have it before he became associated with the men who had been directing the policy of the Outlook, or have the channels of his life been deepened and broadened thereby? Evidently the Washington friends from whom this statement emanated, believe that he had it while in the White House.

The desire to place oneself where he can do the most effective work for the humanities is a laudable desire. No work ought to be done anywhere by anyone that is not based on the humanities. That should be the aim and end. And the time has passed for the election of any man to a responsible position in the affairs, either of state or nation, who does not place the interests of the many above the interests of the few. All high-minded people admit this and the supporters of President Taft declare that he is for the many and not for the few as much as Mr. Roosevelt is. They even quote Mr. Roosevelt himself as saying in 1908 that Mr. Taft was "the true friend of reform, the true foe to abuses," and as one on whom he could always rely "in doing everything possible for the cause of the wage worker, of the man who works with his hands or with both hand and brain." So the issue is joined.

We made the caption of this article the words, "Leaders Must Be for the Humanities." A large majority of the people in the world today are in Egypt—are in oppression and degredation as the Israelites were of old. A Moses is needed to lead them out of bondage. Take our own land alone; all the unrest is not without reason. There are iniquities in the industrial world and glaring social inequalities. But partisans, demagogues and selfish petty politicians and visionaries by their agitations only add to the difficulty. Capital is timid in the midst of it all, and in the paralysis thus coming on business the very ones who need relief are, by lack of work, made to suffer most.

We need only to contemplate the pauperism, the crime, the filth, the preventable disease, the tears that deny to many of our cities in this factory age the right to be called cities of God, to find reason for the unrest.

"Squalid street after squalid street,
Endless rows of them the same;
Black dust under your weary feet,
Dust upon every face you meet,
Dust in their hearts, too—or so it seems—
Dust in the place of dreams."

Men and women everywhere are wondering, as they note this social unrest, through what and how much tribulation the nation is to pass to better things. They believe that God is in his heavens and that the end will be well, but they believe also that earnest effort must be made by them to co-operate with Him to bring it.

Must things go on in the slow way in which they have gone for two thousand years? Cannot Christ be enthron-

ed in our industrial system and the glaring inequalities be speedily wiped out? The Pacific will hail the man who can lead the way into the Promised Land.

"So we await the leader to appear,
Lover of men, thinker and doer and seer."

If Theodore Roosevelt is the man who can as president of our republic lead us farthest along that way, then hail to him. If President Taft is the one, then hail to him. If Woodrow Wilson is that man, hail to him.

"No house can stand, no kingdom can endure,
Built on the crumbling rock of self-desire;
Nothing is living stone, nothing is sure,
That is not whitened in the social fire."

Voices are speaking this truth all down the ages. Edwin Markham, who penned those lines, says in his verse that they are crying it from the dust of Tyre, from Baalbec and the stones of Babylon, from Thebes and Carthage, from the lands of the Acropolis and the Colosseum.

"Moral supremacy is the only kind that leaves monuments and not ruins behind it," says James Russell Lowell. And moral supremacy is impossible on selfish greed. But the Christ-man will yet build up the Christ-state, permeated by the Christ-force, and a nation will be born in a day.

"It is a vision waiting and aware;
And you must draw it down, O men of worth,
Draw down the new republic held in air,
And make for it foundations on the earth."

Things material exist only that they may minister to things spiritual. Questions relating to our industrial and material prosperity are of vital importance only as they effect man's spiritual nature. If Whittier were living today doubtless he would write somewhat as he did in the poem, "The Pine Tree," when certain anti-slavery resolves were rejected by the Whig convention in Fanueil Hall:

"Tell us not of banks and tariffs, cease your paltry pedler cries;
Shall the good state sink her honor that your gambling stocks may rise?
Would ye barter men for cotton? that your gains may sum up higher,
Must we kiss the feet of Moloch, pass our children through the fire?
Is the dollar only real? God and truth and right a dream?
Weighed against your lying ledgers must our manhood kick the beam?

Whittier knew away back there in 1846 that banks and tariffs were important, and cotton and dollars also. But he recognized something higher without which these were not to be desired. So today: God and truth and right are not dreams.

"Ideal peaks are possible to men:
Hold to the highest, resolute and strong,
And the glad muses will descend again,
To walk the roads of kingdoms white with song."

We have said that God and truth and right are not dreams. They are not, but yet the poet says truly:

All that we glory in was once a dream;
The world-will marches on, gleam by gleam,
New voices speak, dead paths begin to stir:
Man is emerging from the sepulchre!

Of old it was said: "Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him. He shall not fail or be discouraged till he has set judgment in the earth, and the isles shall wait for him. * * * I the Lord have called thee in Righteousness and will hold thine hand and will keep thee, * * * to open the blind eyes to bring out the prisoners from the prison and them that sit in darkness out of the prison house."

Oh, for men everywhere who through the utterances of Isaiah and Jesus and Paul, and in the Divine dealings with mankind in the ages since then, can see the vision and be willing to be obedient unto it! It was the eternal Divine intention that man and the world should be transformed. People often say that you cannot do so and so because human nature is as it is. But human nature was meant to be changed, and is being changed all the time. And so—

"In spite of the stare of the wise and the world's derision,
Dare travel the star-blazed road, dare follow the vision."

PACIFIC COAST NOTES.

The Southern California Congregational Conference meets in annual meeting at Redlands the first week in May.

The senior law students of the University of Washington voted to forego the wearing of caps and gowns at the annual commencement exercises.

When the Men and Religion Movement had its meetings in Boise, Idaho, the marching of 1000 men and boys in the streets of that city was an impressive spectacle.

The corner-stone of a new Baptist Church to cost $60,000 was laid at Walla Walla, Washington, last week. The Rev. Dr. R. C. Brooks of the Congregational Church was one of the speakers.

In a Sunday School at Fairbanks, Alaska, where the thermometer has registered as low as 63 degrees below zero and where from 40 to 50 below is common, there are nine pupils who have not missed a Sunday in three years.

Plymouth Congregational Church, San Francisco, has called a council to meet next Tuesday evening to consider the difficulties of the situation and advise as to continuance where it now is, rebuilding elsewhere or a merging with some other church.

The First Presbyterian Church of San Jose has an active membership of 850. San Jose is one of the fields out of which Congregationalists stayed in early days from a spirit of comity. Such was the strength that Presbyterianism acquired, therefore, that a second Presbyterian Church was organized a little before or about the time a Congregational Church was organized.

Among the stories going about concerning the registration of women for voting is this: A woman drifted up to the desk of the clerk at the St. Francis hotel and softly said she wanted to register. She looked at the large page spread before her and asked if she should write her own name or her husband's name. "Husband with you?" asked the clerk briskly. "No." "Then just write your own name. Private bath?" "Why—why," murmured the little lady, blushingly astonished, "do we have to do that, too?" And then the clerk comprehended.

Pasadena is proud of the fact that seventy-five per cent of her people are Church-going folk. All California people who rejoice in good influences will be proud with her. But, Pasadena takes pride also in the fact that she has 56 Churches. Inasmuch as the population is only 30,000 we

are not so sure that there is good reason for priding herself on so large a number. The demand of the age is for fewer churches and a better quality. In using the word quality we have in mind all that equipment which makes for effectiveness.

Some ursuline sisters write from Alaska: "We are settled in our distant field temporarily. Our cabin was thrown up in twenty days, of rough green lumber and tar paper. Coal is $30 a ton, lumber $70 a thousand. The cold is relentless for eight months in the year. Blizzards and hurricanes have been succeeding one another with a speed of sixty to ninety miles an hour, and our cabin sways and trembles. Snow piles up within and without, cutting off all vision, throbbing and trembling as though lightning were flashing through it. The little Eskimos and Indian children delight in coming to our cabin to be taught. We hope in time to have missions established throughout the island."

The Prayer Book Cross in Golden Gate Park, San Francisco, was consecrated January 1, 1894, as a memorial of the service held on the shore of Drake's Bay, about St. John the Baptist's Day, June 24, 1579, by the Reverend Francis Fletcher, a priest of the Church of England, Chaplain of Sir Francis Drake, chronicler of the service. It accordingly commemorates the first Christian service in the English tongue on our Pacific Coast; the first use of the Book of Common Prayer in our country; and one of the first recorded Missionary Prayers on the continent. Once a hackman who drove some visitors around, told them the cross was a monument to "Saint Francis Drake."

This year there will be celebrated in Honolulu the Jubilee Anniversary of the founding of the Anglican Church in the Hawaiian Islands and the tenth anniversary of the handing over the work to the American Episcopal Church. A program is being arranged which will attract the attention of the people of the islands. There will be a Hawaiian Day and a church pageant in which Vancouver will be represented as promising to send Kamehameha I., missionaries of the Church of England. There will be tableaux of John Young, grandfather of Queen Emma and Isaac Davis, both of them churchmen, who so largely led to the abolishment of idolatry before the arrival of the missionaries sent by the American Board. Then there will be pictured the petition of Kamehameha IV and Queen Emma to the Bishop of California for a priest of the Church, and later Bishop Kip's conference with bishops in England as to the planting of the Anglican Communion in the Hawaiian Islands. There will be pictured the coming of the first Bishop and the laying of the corner-stone of the Cathedral by Kamehameha V. Bishop Restarich of Honolulu, says in a recent letter to The Pacific Churchman: "In the ten years, since the American Church took charge, the communicants have increased 800 per cent; and the Church property has grown from $101,000 to $500,000. Last year alone, the increase of value by additions to property, endowments, real estate and buildings, amounted to $80,000, of which $49,000 was given in the islands, and $22,000 of this sum was given by those who are not members of this Church." Congregationalists with their usual spirit of wide generosity have been large givers, both to Episcopal and Methodist Episcopal work in the Hawaiian Islands.

MEN AND RELIGION FORWARD MOVEMENT.

The meetings were a marked success in Oakland. The registration was the highest yet reached in any city in the country—1047.

Ministers and laymen were given a new vision and an inspiration that will go on long time.

At the Monday meeting of the Congregational ministers the Rev. Mr. Mears of Alameda said that the Movement on that side of the bay was the most vital and helpful of any thing of the kind he had ever known. In his own church great enthusiasm has been created. Men are anxious to get in and do something. Twenty-four men from the Alameda church attended the institutes regularly.

Mr. Lawson of Pilgrim Church, Oakland, stated that not for twenty-five years had he experienced anything like it. That he was touched in every part of his being and profoundly moved. From 12 to 15 of the men of Pilgrim Church attended regularly. The next five Wednesday evenings are to be given to a consideration of the things that were at the front in the institutes.

The Rev. B. M. Palmer said that Raymond Robins was a great mine of strength and inspiration, and expressed deep gratitude that a man with his experience and consecration and ability was at the front in sociological matters and endeavor in this country. Congregationalists have asked him to return to this part of California whenever he can find time for it and give several weeks to addresses of that kind.

On motion of the Rev. S. C. Patterson the Men and Religion Forward Movement was given a unanimous and hearty endorsement. The secretary was instructed to frame a message of indorsement and to make it strong.

THE NEW PASTOR AT THE MISSION CONGREGATIONAL CHURCH.

The Rev. George Laughton, recently of Owosso, Michigan, entered on the pastorate of Mission Congregational Church, San Francisco, last Sunday. Congregations were of good size both morning and evening. Mr. Laughton was received into membership by the San Francisco Association last week. In a letter written to Mr. Charnock, the moderator, just before leaving Owosso, he said:

"The step from the Baptist to the Congregational Church has not been taken without much thought and prayer. Eight years ago I received a call from a large and influential Congregational church in the state of New York, but at that time I felt that I was not sufficiently established. Since then, under the direction of competent authorities, I have studied the history, polity, doctrines and usages of the Congregational Church, and find myself in full agreement therewith."

The Rev. Dr. Fuller, Congregational pastor at Syracuse, New York, was associated with Mr. Laughton a few years ago at Corning, New York, where one was a Baptist pastor, the other a Congregational. Dr. Fuller wrote to Mr. Charnock as follows:

"Two years after Mr. Laughton left to take the First Baptist Church in Medina, I left Corning. He was heartily called to follow me, but did not feel it would be right to leave Medina or become pastor of my church and seem to be working against the church he had served. I often told him he was in the wrong fold. He was Congregational in spirit through and through. * * * He is in thorough

sympathy with our history and polity. He is broad and progressive and safe. You will like him."

Evidently the Baptists of Michigan part with Mr. Laughton reluctantly. The pastor of the First Baptist Church of Lansing writes: "I suppose few men have ever made the record he has made in so short a time. He had a most difficult job in Owosso and has achieved a wonderful thing. The story of the church in the past 20 years has been such that it seemed a hopeless task when he undertook it. He leaves his field in very fine condition. His interest and influence in the state has been unusual. We are sorry to lose him from the state and from the denomination."

Last Sunday Mr. Laughton was pleasurably surprised by seeing in his congregation in San Francisco a leading member of the Baptist Church of Owosso, one of the board of trustees, who came up from Los Angeles, where he has been spending the winter, in order to greet him and bid him Godspeed in his new field.

Congregationalists hereabouts who became acquainted with Mr. Laughton last summer, when he supplied for a few weeks the First Congregational Church of San Francisco, feel that by his coming to the Mission Church pastorate our forces have been greatly strengthened. It is believed that he will prove not only a strong man for the church but one of much influence for good in the California and Pacific Coast Congregational fellowship.

A SEATTLE CHURCH PRINTS AN INTERESTING AND SUGGESTIVE STATISTICAL STATEMENT.

A tabular statement of membership, home expenses, and benevolences has been issued by Pilgrim Congregational Church, Seattle, which covers the years 1900 to 1911 inclusive. The total benevolences were $92,128; total home expenses, $112,991. In the total for home expenses is included the expenditures for church property which were $60,000. Of the amount given for benevolences $51,859 went to exclusively Congregational work. The average annual benevolent gifts were $7,677. The largest was in 1910, when it was $21,870. The largest donations for home missions and for foreign missions were in 1908, when $2,532 went to home missions and $8,222 to foreign.

In 1911 the contributions to home missions were $2,448; to foreign, $4,750. Total benevolences in 1911 were $14,460. Total home expenses, $11,843.

In 1899 the membership was 49. In 1911 it was 461, including 45 absentees. During those years 722 were admitted to membership, 222 on confession.

During the twelve years the membership of the Sunday-school has advanced from 145 to 416, being at its highest in 1907—475.

Starting with a membership of 25 in 1899 the Christian Endeavor Society reached its high mark in 1905 with 106 members. It is now 45 and has been as low as 34.

Pilgrim Church was organized in December 1899. It has had only one pastor—the Rev. Dr. Edward Lincoln Smith—who went to Eastern Washington in 1890 as one of the Yale Band.

A JAPANESE PLAN TO UNITE SHINTOISM, BUDDHISM, AND CHRISTIANITY.

According to information from Tokio a remarkable circular has been issued by the Vice Minister of the Interior, Mr. Tokonami, which sets forth a scheme by which the various forms of Christianity may be brought into closer relationship with the native religions, Shinto and Buddhism.

About five years ago a more or less secret mission was sent into the Occident to observe the workings of Christianity among the so-called Christian nations, with a view to seeing whether Christianity might be adopted as an auxiliary to the native religions, or as a set of principles or rules of action better fitted for modern times. The report of this mission has never been published, but it is understood that the commissioners found much to criticise in the way Occidental nations practised Christianity, although they had the highest praise and respect for the source of the the religion and its original doctrines. The circular now issued by Mr. Tokonami is believed to have been inspired by the report of the mission.

At an early date the Japanese Diet will arrange a meeting for representatives of the three sects, which will be addressed by the Minister of the Interior, and further steps taken to bring about a tri-une religion for Japan. Meanwhile, Mr. Tokonami's circular reads as follows:

"In order to bring about an affiliation of the three religions it is necessary to connect religion with the State more closely, so as to give it (religion) added dignity, and thus impress upon the public the necessity of attaching greater importance to religious matters. The culture of national ethics can be perfected by education combined with religion. At present moral doctrines are inculcated by education alone, but it is impossible to inculcate firmly fair and upright ideas in the minds of the nation unless the people are brought into touch with the fundamental conception known as God, Buddha, or Heaven, as taught in the religions. It is necessary, therefore, that education and religion should go hand in hand to build up the basis of the National ethics, and it is therefore desirable that a scheme should be devised to bring education and religion into closer relations to enable them to promote the national welfare.

"All religions agree in their fundamental principles, but the present-day conceptions of morals differ according to the different points of view. It is ever evolving. It may, therefore, be necessary for Shinto and Buddhism to carry their steps toward Western countries.

"Christianity ought also to step out of the narrow circle within which it is confined and endeavor to adapt itself to the national sentiments and customs and to conform to the national policy, in order to insure greater achievements. Japan has adopted a progressive policy in politics and economics in order to share in the blessings of Western civilization. It is desirable to bring Western thought and faith into harmonious relationship with Japanese thought and faith in the spiritual world."

RESEARCH IN EARLY CALIFORNIA HISTORY.

The Native Sons have joined forces with the University of California to gather together the records of the discovery, exploration, and development of the State. The order has provided funds for the year 1912-13 for three fellowships in California and Pacific Coast history. Two fellows will confer with the pioneers and other old residents, seeking everywhere material, printed, manuscript, or word of mouth, which may throw light on past events on the Pacific Coast. The third fellow will be stationed in Spain.

L. P. Briggs is already at work in Spain, gathering unpublished records of the early days of California and the Southwest. He was sent to Europe last summer on a fellowship provided by the Native Sons, to delve in the Archives of the Indies, at Seville; in the records of the Admiralty

Office, at Madrid, and among other archives of state and church, in various Spanish cities.

From documents, old maps, and charts, and unpublished manuscripts the historians are learning what the history of California really has been, as distinguished from what tradition says. There are a quarter of a million documents and 50,000 books in the Bancroft Library of Pacific Coast history owned by the University of California. The new fellows, with the co-operation of the Native Sons, are to enrich this collection of primary historical material, by arousing the interest of old residents of California in adding to the collection diaries, letters, pictures, newspaper files, and the personal narratives of themselves or their fathers.

Particularly is it desired to add to the library letters, newspapers and family papers, whether in English or in Spanish, of the period before the Civil War. Such material will be housed in the new University library. There it will be of the widest possible public usefulness, since Berkeley is becoming one of the most active centers of historical research in America. There are today over forty students at work in the Bancroft Library. Of these, eleven are men who are candidates for the degree of doctor of philosophy in California history.

Already much new light has been thrown upon the earliest beginnings of State history by researches and publications of the Academy of Pacific History. From manuscripts in the University's possession have been published the official account of the Portola Expedition of 1769-1770, which discovered San Francisco bay. Save for Sir Francis Drake's sailors, and the wrecked crew of the San Augustino, white men never before set foot on the mainland of California. Other publications are narrative, and separately, the diary of Miguel Costanso of the Portola party, and a diary of Vincents Vila, in which he recorded day by day the experiences of the half of the Portola Expedition which came by sea, skirting the California coast.

From the University of California Press, too, has come the diary of Pedro Fages, who, in 1770, crossed over from Monterey and skirted San Francisco Bay. He was the first white man to visit the site of the present cities of Oakland and Berkeley, that portion of Berkeley now known as Northbrae being his "farthest north." Recently from the University Press is an account of an exploring expedition from San Francisco up the Sacramento and Joaquin Rivers, made in 1817 by Fray Narcisco Duran.

The University has printed from a manuscript, the adventurous story of the expedition led by Pedro Font from Mexico to California, by way of Sonora, the Gila River, and San Diego, and thence, by way of the missions of San Gabriel, San Diego, San Luis Obispo, San Antonio, and Monterey, to San Francisco, where the 236 priests, soldiers and civilians of the expedition, after this long overland march from Mexico, with all their cattle and household goods, established the Mission Dolores and the Presidio, and so founded the city of San Francisco.

Among other documents printed are the original membership rolls of the first Vigilance Committee of 1851, and the dairy in which Patrick Breen tells the tragic story of the Donner party, snowed in in the Sierras, and brought to the last extremities of cold and starvation.

INTERSTATE LIQUOR BILL PROGRESSING.

W. F. C.

Senator Kenyon, sponser for Kenyon-Sheppard interstate liquor bill, reports that the numerous petitions coming to Congress in its behalf are having strong influence, and that Senate Committee on the Judiciary seems favorable to the bill. A unanimous report he regards as within the possibilities if the people continue to press their courteous demand for this legislation.

The present sentiment in Congress seems to be: Government ought to withdraw the shield of interstate commerce from interstate shipments of liquors intended for unlawful uses, if it can do so constitutionally. It is not a question of policy but of power. The legislative agents of the Anti-Saloon League, the W. C. T. U. and the International Reform Bureau, to whom the promotion of this legislation was committed by the National Interstate Conference, urge as precedents: the withdrawal of interstate commerce protection from powder and yellow oleomargarine and trust-made goods, and from birds killed out of season, which last recognizes the right of Congress to take account in interstate commerce violations of State law. The objection of "States rights" people that this federal bill would not be enforceable in state courts has been met by Rev. E. C. Dinwiddie with the proposition, that as the offense is intent to violate a state law, action must be initiated in state courts, though there would be right of appeal to federal courts as in all other cases involving two States.

One hundred and twenty German women appeared against this bill and read little speeches against German families being deprived of their beer. Tell it out that the bill stops nothing but "speak-easy" beer and "blind-tiger" whiskey. "Thou shalt not be hoodwinked."

Washington, D. C., March 4, 1912.

MORE ANCIENT HISTORY.

The Road to College.

Rev. Joseph Rowell.

Graduated from Kimball Union Academy and bound for Yale College, the question was how to get there. There were no railroads, and a stagecoach ride of some two hundred miles would be both tedious and expensive. He had heard that John Ledyard once went from Dartmouth down the Connecticut river in a canoe, and without realizing the difference in weight of a birch bark canoe that a man could carry on his head and a boat that would require a team of horses to carry around portages, and not knowing how many of such portages he would find in the river route, he believed that what Ledyard could do he could, went down to the river bank, bought a flat bottomed boat much the worse for wear, and putting into it the two trunks containing all his possessions, started on the lone voyage. It was summer, the river was low and the current very sluggish, and on the very day he started a strong south wind set in which lasted all the way down, so that instead of floating easily down the stream, he had to choose between rowing all the way or sailing up into Canada. This made the journey very tedious and toilsome, and having to hire teams to transport him across portage after portage, he grew desperate and resolved to try the next one with his boat. He came to it—was at it all day! He went ashore and asked a man there, "Did ever a boat go down that rapid?" "Never," was the answer. "But one will go down today." He chose the center of the river so as to find the deepest water and escape jutting rocks. Down he glided, swift as the flight of a bird, and the contrast with toilsome rowing was inspiring. But half way down he came across a succession of great rollers, like waves, caused

by submerged rocks. Across the tops of these the boat shot without touching the hollows. But one of the reaches was too long for the craft, and in an instant it was half full of water. At this very spot was a nook in the rocks where was no current, and a bold stroke of the oars turned the boat into this, and the captain had leisure to bail out the water and choose a safer channel. The rest of the way was passed in safety except the peril of the rocky bank at the bottom, which was barely avoided. He risked no more rapids.

Arriving at Northampton, Mass., on Saturday evening, he went ashore, landed his trunks, turned the boat bottom upward over them, and left them there for the Sabbath. On the Sabbath he attended the services in the old Jonatham Edwards church and saw the pu'pit from which that wonderful man delivered those terrible sermons, which helped to make him famous. He found the people there, whose fathers had driven out the apostle, now glorying in the name borne by their church. He did not find Edwards there and greatly missed him, but it has been a lifelong joy to remember that he was in that church and saw that pulpit.

The rest of the journey was uneventful. Arriving at Springfield, to which city the N. Y. and N. H. railroad was just completed, the boat was sold and the young man went by rail to the City of Elms.

ACORNS FROM THREE OAKS.

Aloha.

A Yankee Not to be Imitated.

When my loving father took his happy children to see the summer glories of the White Mountains, no character whom I met there impressed me so much as a stout old livery man who sent tourists up to the top of Mt. Washington on horseback. My Yankee blood wanted to know how much he charged and how many he had sent. "Three dollars is the rate per day, and I have sent up over three thousand riders." "Have you ever been up yourself?" I asked. "No! and I never expect to go unless some one gets in trouble." This was before the days of coach roads, cog-wheel cars, or automobiles. Young as I was I felt that man loved dollars more than fine scenery and was living far below his opportunity of great delight in the manifold works of the Almighty. I revered a saint in the city of New Haven, Amos Townsend, cashier, who in a long and useful life never left the Nutmeg State and rarely left New Haven. But he kept his heart sweet with gospel meetings in the adjacent school houses, and ever showed his sympathy for the slave and the drunkard. My friend of the White Mountain stable ought to have tried the best horse in his string on a spring morning, if only to see that the trail was good for the rest of his equine pets. For the man had something about him to like and my memory of him suggests pity rather than contempt. If Heaven holds you hard for a long life of strenuous self-denial and devotion Heaven has oceans of sweetness to pour into your nature wider and deeper than the Pacific Sea. But if your lot in life be near some wonder work of the Creator's hand, size it up in the best mind you have and sink its teaching in your heart. Then you won't disappoint some ingenuous child who wants to talk to you about it. Three score years from now he won't reckon you poor if you did have nine thousand dollars.

A Floral Wonder Near the Bay Cities.

In the latter part of March 100,000,000,000 white and fragrant prune blossoms will adorn the orchards of Santa Clara Valley. In all the wide world there is no more beautiful scene that week of perfect bloom. Pasadena's Flower Carnival, Santa Barbara's Rose Show, Japan's Chrysanthemum Exhibition are something less than this. Beautiful as they are this is the one at our door. It is worth any citizen's effort to see it. Man's part in it is interesting. God's is marvellous and infinite.

Saratoga's Annual Blossom Festival.

For the thirteenth time the citizens of the little town ask friends to come and "behold what God hath wrought." Acacias have faded. Almond leaves have overgrown the buds. Apricots and peach dull their colors but the prunes will be like prairie snow banks in their great extent and whiteness. The genesis of the festival is Thanksgiving. Twelve years ago the orchards were all threatened by a fearful drouth. Miles of vineyards died, but Heaven spared the orchards. We dare not stop our Thanksgiving. Worshiping and rejoicing thousands annually mingle their gladness with ours. Our happy Golden State has no festival dearer to the hearts of the people. It is a spring picnic at the time when folks in the city long for the country. The Doxologies and scriptural descriptions of bright Canaan do not crush out the fun and innocent frolic of the program. Come and be glad with us. There is room on the trains. Guests from the cities have free automobile and carriage rides. The ladies of the churches supplement the lunch baskets of the guests and coffee pots steam at many hospitable homes. The Foot Hill Study Club is preparing a historical procession which promises to be quaint, instructive and very interesting. We dare promise it will be worth your while to see it. Pacific readers will be glad to learn that the religious spirit of the Festival continues. By general and glad consent the churches combine for a Union Sunday Service the day following the Festival. Dr. Wm. E. Huntington, 30 years Dean and President of Boston University, is to be the preacher. Watch your city papers, friends, for the date, and come.

CHRONICLE AND COMMENT.

In one state in the Middle West more than 500 rural churches have been purchased by farmers to be used as places of shelter for their stock or as storage rooms for crops. Seventeen hundred churches are reported to have been abandoned in the State of Illinois within the last ten years. Perhaps 1,000 churches are on the inactive list in Missouri, and a proportionate number in Kansas and Iowa. A large proportion of these are rural churches.

Malcom McDowell, a banker and charity worker of Chicago, attacks the city's system of handling the unemployed. He says: "An honest man would better throw a brick through a plate glass window than go to the municipal lodging house for aid. He gets clean food and three square meals a day at the penal institutions, while the unemployed man who scorns crime gets one cup of coffee and three-day-old bread once a day at the lodging house. The lodging place is the last place in the world to which a down-and-

out man will go. Chicago discriminates in favor of the law-breakers in caring for its dependents by giving food and employment to the convicted criminal and stale bread and a hard floor to sleep upon to the honest man."

The Presbyterian Church, we believe, leads among the denominations in maintaining work among univeisity and college students in great educational centers. Fifteen ordained ministers give all their time to work among the Presbyterian students in the following named universities: Wisconsin, Illinois, Iowa, Ohio, Nebraska, Colorado, Iowa State College, California, Indiana, Michigan and Kansas. The Presbyterian Board aids churches at State College, Pa., the Universities of Arkansas and Oklahoma, and at Washington University, Seattle, Wash. In these universities there are 7,000 Presbyterian students. There are eighteen other state universities with groups of Presbyterian students large enough to demand the attention of a student pastor and the aim is to have these supplied ere long.

As an indication that the splendid training afforded young men and women at the Carlisle Indian School is being appreciated by the Indians throughout the country, more than 350 new students have come to that school since the beginning of the new year in September. The students that have been brought together are mature, purposeful, and not only came to Carlisle because they wanted to come, but with the definite aim of mastering some vocational activity. The contents of the applications which these students write, the plea they make, and the evidences of earnestness which are manifest indicate on the students' part a desire for education and training which is most gratifying as a sign of progress and of development on the part of the Indian race. Both the old and the young Indians are beginning to realize that as their reservations are being opened to settlement their coming into closer touch with the white man will mean that the old order of dependence will have to give way to a new, down-to-date order of business dealing and that only the educated Indian can expect to make progress in competition with the white man, or even hold his own against such newcomers to the vast domains where formerly his affairs were conducted by the Government.

An appeal for Fiske University, signed by such men as Washington Gladden, Lyman Abbott, Drs. Jefferson, Hillis and Boynton, has been sent out. It says: "If long years of patient, self-sacrificing, efficient work count for anything, Fisk University deserves hearty support. It has trained some of the best men and women to be found anywhere in the country at work for their own race. They have always been able to earn a living, also, because they have received an equipment that puts them in a position to command that livelihood through 100 per cent. of efficiency, and at the same time, a training in culture that makes for power and character. Out of 850 graduates, 500 are school teachers, influencing 20,000 colored boys and girls each year; 200 are doctors, ministers, and business men, while of the women, over 100 are exerting a most pervasive and beneficent influence through the refined Christian homes over which they preside. The immediate and pressing need is for a fund of at least $300,000. The General Education Board has offered $60,000, on condition that the balance is raised by October, 1912. Of this amount, $200,000 must be devoted to permanent endowment, the balance may be used for repairs, a central heating-lighting-laundry plant, and for current indebtedness. Under these circumstances, we unite with the trustees, and on behalf of Fisk University, in appealing to the friends of education throughout the United States to aid by every means in their power to raise the $300,000 needed. The alumni of the College and other negroes have contributed their proportion of the $123,000 thus far pledged." Dr. Gates, formerly president of Pomona College, is president of Fisk now.

SOCIAL SERVICE AND SOCIALISM.

F. D. Bovard.

Mr. Raymond Robins of the "team" of Men and Religion Movement had in hand the Social Service work of the "team." His addresses were so free from destructive ideas and so full of practical, constructive common sense as to make a strong impression not only on the Christian churches but especially upon the labor councils and labor organizations. He has collected a body of truth, an aggregation of facts concerning industrial and economic conditions and treats these facts so sanely, so optimistically, as to make a large contribution to the solution of the social problem.

His contention that individualism is possible only where social conditions have not invaded and taken control of the industrial life of society was well made. In the farming communities in the South and on the Western frontier individualism would work no special harm were it carried to even extremes. But the basis of the social fabric under modern civilization has changed. Labor and all the forms of common toil have been socialized. Machinery, the contract system, the largeness of the undertaking, the complicated character of the work, necessarily associates a large number of men together in order to do the work of modern civilization. If a railroad is to be built, a sky-scraper to be constructed, the assembling of materials and agencies practically involve socializing these agencies. Socialism is in the warp and woof of modern industrialism. The laborers did not make socialism. Socialism is inherent in the processes of modern society. Mr. Robins pointed out that our homes, the houses we live in, have been socialized. The tenement, the flat, the apartment, the hotel have taken the place of the individual home. The question is not primarily one of theory but one of fact. The long row of tenement houses, the vast number of crowded apartment buildings, have already socialized the home and in doing so have created new social conditions which demand new social laws, new regulations, new city ordinances. The homes are in the very nature of the new conditions associated together, socialized in a real sense. Tenement socialism is a concrete fact with all its concrete and obvious conditions.

The food we eat is socialized. The pure food law enacted and enforced by the federal government is a social law. It applies as a great social, not an individual law. The administration and distribution of bread, the meat, the cereals, the fruit have been socialized. The markets and groceries are under social conditions. The orchardist does not eat the fruit grown on his own trees. He sells it and buys of the market. The farmer, the stockman, the agriculturalist, are all under the same general social law. They cannot market their products in the old individual fashion.

the community law. The labor problem, the home problem, the food problem, the clothing problem They are absolutely in the grasp of the social law, have not been theoretically changed, that is, changed by a social theory but these problems have in the march of civilization been arbitrarily and absolutely changed from an individualistic to a social or a community basis. The contention is not primarily one of theory but one of fact. Theories may or may not be adequate. There is always room for theories and speculations but the fact of socialism cannot be denied.

The socialization of public utilities is one of the oldest of the new order of things. The pioneer social public utility is the United States mail. The railroads, the street car service, the lighting and heating of a great city have also become socialized in fact. The telephones, the telegraphic systems are based on social law. The public utilities depend on social conditions. They are all essentially social. The corporations have organized and utilized the necessities of modern civilization and formed themselves into quasi social organizations, using the advantages of socialized conditions and proceeding in an imperium in imperio, or socialism within a socialism, fashion. The contention of this proposed new order of things is that the community rights must be adequately protected. Community rights are made up of the surrendered individual rights. The man who lives in a community participates in the benefits of the community conditions. The community builds and owns a sewer. It compels the member of the community to connect up his premises. The individual rights are merged into the community rights. That is essentially Socialism.

The extension of the rights of the social fabric over the rights of the individuals composing that social order without paralyzing and sterilizing the impulse of the individual is the very difficult and very serious problem now confronting Christian civilization. Those seeking to protect the integrity and coherency of the individual are called individualists and conservatives. They are not against social laws, social betterment, social sacrifice, social service. They are not selfish, not obstructionists, not clamoring for things as they are or as they used to be. They wish to guard the rights of the individual to the extent of protecting the stimulus to individual effort. They seem at times to be over conservative for the simple reason that they are exceedingly jealous of that measure of individual rights which will keep the individual active and responsive to the law of industrial activity. That is absolutely the sum and end of the contention of the so-called Christian conservatism.

It must be admitted that the whole question of what is best to do has not yet been stated by either party. The general fact, that progress is right and whatever retards progress is wrong, is apparent. The general law is not, however, on trial but the specific proposals under the general law. In all such contentions good will and charitable construction are necessary. That the social order has been mercilessly exploited, plowed and cross-furrowed, there is no room to doubt. That new social laws, governing and protecting labor, controlling public utility corporations, guarding the life and health of all in the social order, is absolutely apparent.

Another thing about the addresses of Mr. Robins greatly impressed us. There was no frenzy, no hysteria, no note of pessimism, no bitterness, no arraignment of good people, no indictment of society in a wholesale manner. His belief is that Christian people are all trying to solve the problem and by close brotherly contact and co-operation anything that should be done can and will be done. The politician cannot do it alone. The business man cannot bring it to pass. The church cannot reach the result apart from other social factors. The statesman, the business man, the churchman working in harmony and with good will can perfect the social order and inaugurate a reign of justice, of righteousness which will be practically the new Jerusalem coming down out of heaven. It was exceedingly gratifying to hear this clear and convincing definition what social service means. The General Conference of 1908 was in perfect harmony with every point here emphasized. What is needed is an adjustment, a readjustment of the social laws until all the members of the social order have an equal chance before the civil law and an equal chance before the greater law of opportunity.

NOTES AND PERSONALS.

The Rev. Dr. Patchell, who has been supplying the pulpit at Torrington, Connecticut, for a few months, has declined a call to the pastorate but will continue with the church for several months yet.

The Rev. L. L. Wirt returned this week from the East. He has arranged to spend some time in the lecture field, where undoubtedly he will meet with marked success. Mr. Wirt has something to tell and tells it in a winning manner.

Our Washington correspondent states that Mr. George F. Cotterill who was elected mayor of Seattle last week is a member of one of the Congregational churches. Among the many persons sending congratulatory telegrams to Mr. Cotterill were: William J. Bryan; P. A. Baker, national president Anti-Saloon League; B. Steadwell, president of World's Purity Federation.

The Century Magazine for March has, in addition to stories of a high order, interesting and valuable articles on the following subjects: The Training of Chinese Children, The American Undergraduate, The Middle West, The Stage Wisdom of Joseph Jefferson, Three Adventures in Yosemite, the latter by John Muir. Throughout, the illustrations are beautiful, especially so in the article on "Samplers."

Dr. Samuel H. Willey's ninety-first birthday on Monday of this week was marked by considerable attention on the part of the University of California. The cadet band led a parade to the Berkeley Inn where Dr. Willey resides and serenaded him. Members of the University faculty, alumni, and other friends in the bay cities and elsewhere remembered him with flowers and other gifts and loving messages. As many of our readers know, Dr. Willey was one of the founders of the College of California, which, turned over later to the state, became the University of California. He was also one of the founders and first editors of The Pacific. Preacher, editor, educator—his life has gone into much that is good and enduring in California.

The Rev. W. Elsworth Lawson lectured on Robert Browning at Pacific Theological Seminary Tuesday afternoon. The lecture, we presume, was in the main the same that Mr. Lawson gave not long ago at the Monday meeting of

the ministers and before the Writer's Club, and which has had high encomium. Mr. Lawson is a man of unusual literary attainment. He has a passion to preach the gospel, and gives sermons filled with fine thought and of literary polish. He could fill in a creditable manner a chair of English literature in an important university or college. Friends here anticipate the opening up for him of work in some of the influential Eastern fields ere long, for he contemplates going toward the Atlantic coast in May or June.

The address by the Rev. Dr. Cull at the Monday meeting of the ministers of San Francisco and vicinity was concerning experiences among the Flathead Indians in Montana, but in the course of it mention was made of the coming into Irvington in Alameda county recently of an Indian 90 years old who had been ordered off the Spring Valley water shed lands. Having nowhere to go the aged man drove in his little wagon into Irvington, tied his horse to a pole from which waved the flag of our country and sat stolidly in the wagon hour after hour waiting for something to happen. He was kindly taken charge of by Dr. Cull's father and two other citizens and is being cared for. In the course of his address Dr. Cull told of many indignities which the Indians in Montana had been made to suffer, adding some to the chapters in "A Century of Dishonor." Next Monday the address will be by the Rev. G. Griffiths.

EVANGELISM AMONG THE CHINESE.

The special evangelistic campaign for the Chinese of San Francisco had a closing, and, in fact, a crowning service on last Sunday evening. All the meetings, both those held in the afternoon and those in the evening, have been well attended. Estimating the Chinese population of San Francisco as twelve thousand, the attendance at these meetings was in proportion to that number much greater than that at the Gipsy Smith meetings, as compared with the American population. And the interest was throughout deep and practical. Cards expressing a turning from sin and a purpose to live for Christ were circulated at every evening service and at some of the afternoon meetings; but not indiscriminately, nor with any such importunity as might cause one to sign in order to get rid of the pressure (as must have been the case, years ago, at the B. Fay Mills meetings); and therefore we hope that the signatures were made thoughtfully and in good faith. The number of these signatures I am not able, as yet, to state, but thus far thirty have been received by the brethren of our mission. Every one of these and others that may come in will receive prompt and prayerful attention, and will, I hope, yield us the joy which, according to Jesus, we shall share with the angels—joy over sinners repenting.

The meeting last Sunday evening was held in the spacious Presbyterian Chinese church. It was full, the eight chairs unoccupied being balanced by those who were standing, the total number being about 275. There were no attractions of band-music, such as helped to swell our first meeting. Those who came were there to hear the gospel, and the specially cheering fact is that nearly one-half of the audience were Chinese women and girls. For these, in bondage as most of them are to ancestral superstitions and conjugal tyranny, I have been praying for years with an earnestness intense and unceasing, and it looks as if the prayer was beginning to be fulfilled.

The collection at the close of this meeting amounted to over seventy-five dollars, and will more than cover the expense.

The after-meeting was one for personal work, each denomination having a separate room, and the women a room of their own. It was a busy scene, and one fraught with saving power. From our Congregational room we were not able to emerge till after eleven o'clock, and even then we were compelled to postpone to another time testimonies to the saving grace of God which men newborn were willing and even eager to give.

Some favored the continuance of the work for another week; but what seems to me the wiser course was adopted, of closing this series while people would gladly have it continued, so that another year the work may be resumed with the recollections of this one to stimulate effort and prayer. I feel sure that all who labored hardest in the Lord this time will most gladly welcome such a harvest season twelve months hence. W. C. P.

Among the Churches.

CALIFORNIA.

Oakland, Fruitvale Avenue.—Three persons were welcomed into membership Sunday.

San Francisco, Richmond.—Four persons united with the church Sunday, three on confession.

Sierra Madre.—The Rev. James M. Campbell has moved from Sierra Madre to Claremont. He will continue to supply the Sierra Madre church up to the end of March, at which time his pastorate closes.

Hawthorne.—The Congregational church building at Hawthorne, near Los Angeles, was dedicated Sunday, March 3. The sermon was by the Rev. John L. Maile; prayer of dedication by Rev. J. H. Mallows. The Rev. C. S. Billings who established the work at Hawthorne gave an historical sketch. The Rev. W. Davies of Vernon church participated in the services. One hundred dollars were raised to free from indebtedness. The Rev. N. L. Rowell has charge at Hawthorne.

Oakland, First.—Dr. Arthur H. Smith, the well-known missionary to China, will occupy the pulpit next Sunday morning. He leaves soon for China. The trustees have $600.00 for Dr. Gulick of Japan, as a supplementary gift to enable him to secure the services of a secretary to aid him in his various forms of splendid literary work. They also voted to recommend to the church the appropriation of $50.00 toward the support of a secretary for college Y. M. C. A. work along the Pacific coast. A system of monthly reports to the trustees from the pastor and educational director has been inaugurated.

Corona.—After its strenuous labor to provide the new building, the church came to the new year with a gain in membership of 17. Since then 26 have been added making the total membership 226, a net gain of more than 100 in five years. The beautiful new building with its several class rooms has afforded much relief for the growing Bible-school; its gymnasium is put to frequent use; its social halls are much enjoyed; while the large, attractive auditorium accommodates increased congregations. The ladies

raised over $1000 last year, mostly for the new building. The Intermediate and Senior Endeavor Societies are vital groups. The latter sends contributions for missionary work in China. The Brotherhood provided the city with the best lecture and concert course it has known, and now begins a second course by four prominent lecturers, using a new stereopticon which will be paid for by this means. The men are seeking to federate with Brotherhoods of the city. They have lately organized a Sunday noon Bible class for the study of social questions. The pastor, Rev. Chester Ferris, will have completed five years of service April 1.

FIRST CONGREGATIONAL CHURCH OF LOS ANGELES.

The annual meeting of this church is held the second Wednesday evening in January. This year there were three adjourned meetings on account of thorough discussion of the proposal to buy an adjoining lot. The discussion was marked by fairness and good temper, and the decision was entirely satisfactory. The cafeteria supper furnished every Wednesday evening since October by the Woman's Church Work Society facilitated attendance at these meetings. That same society donated $500 from the sales at their bazaar toward the cash payment of $10,000 for the lot. The various services rendered by the ladies of that society are highly appreciated.

At the Wednesday evening service of February 21 a silver loving-cup mounted on ebony was presented by the church to Mr. H. W. Harrison as a token of appreciation of his service as treasurer of benevolences. Since he took the office eight years ago, the beneevolences of the church have increased from about $900 to $21,259. The church now has but one treasurer, and with the first Sunday in January the duplex envelopes came into use.

The total current church expenses for 1911 was $16,455. For branch churches, Bible-school and all other organizations, $6,750, making a grand total of home expenditures of $23,205.

The advance movement of 1911 especially centered in the development of the Religious Education Department. The pastor, Dr. Wm. Horace Day, feels much encouraged by the amount of preliminary work accomplished for both our Bible-school and our four C. E. Societies. The Board of Religious Education, associated with Rev. H. S. Tuttle, are directing this.

Our orchestra and Choral Club have assisted in the evening services. The last time the Choral Club assisted was in the Cathedral Service the evening of February 11. A special "People's Responsive Service" was used. The stanzas of the antiphonal hymns were interspersed in the responsive readings, both having the same subject. The effect was impressive and beautiful, and similar ones will be given in the future.

Our janitor has a noble record of twenty-two years. His reports, sparkling with wit and wisdom, are always anticipated with interest. For 1911 he reported an average of nineteen meetings a week. Our missionary matters are under the direction of the Board of Benevolences, the Woman's Missionary Societies actively co-operating.

Membership of main church, 1868; membership of Chinese Branch Church, 43; membership of Japanese Branch Church, 127; membership of Armenian Branch Church, 37. Total, 2,075; consisting of 768 males, 1307 females. Baptisms: infants, 32; adults, 28.

M. S. TAYLOR.

SAN DIEGO CHURCH EXTENSION SOCIETY.

The annual meeting of the San Diego Congregational Church Extension Society was held in the parlors of the First Church, Monday, March 4, at 3 p. m. In the absence of the president, the chair was filled by Rev. Stephen G. Emerson. The chief item of business, aside from the election of officers, was the consideration of the immediate needs of the newly organized Park Villas church. Rev. Isaac Cookman and Mr. Robert Dick were present on behalf of that organization, and after a hearing the Society voted $100 toward meeting the expenses involved in settling Mr. Cookman and family, whose last residence has been Guthrie, Okla.

The election of officers resulted as follows: President, Mr. George W. Marston; Vice-President, Mr. A. S. Bridges; Secretary, Rev. Shelton Bissell; Treasurer, Mr. M. T. Gilmore; balance of Executive Committee, Rev. Willard B. Thorp, Rev. Clifford N. Hand, and Judge William A. Sloane.

SPRING MEETING OF THE WOMAN'S HOME MISSIONARY UNION.

The quarterly meeting of the Woman's Home Missionary Union to be held Thursday, March 21, will take the form of a day of prayer for home missions. There will be addresses by Mrs. Ray Frederick Carter, Mrs. W. H. Bagby, president of the S. F. Council of Women for Home Missions, and others.

The meeting will be held in Bethany Church, San Francisco, on Bartlett street, near twenty-fifth. The sessions will be at half past ten and half past one, the ladies of the church serving lunch at the noon hour. The lunch is fifteen cents. To reach the church take either the Mission or Valencia street car to Twenty-fifth.

WASHINGTON.

Olympia.—Fourteen members were received into this church last year and four since the beginning of this year. Eight of the eighteen are men. The work among the young people is a very encouraging feature of this church. The young men's and young women's classes in Sunday-school each have an enrollment of over 30. The Christian Endeavor Society has doubled its membership in the last year and now has an enrollment of 60.

WASHINGTON LETTER.

By Samuel Greene.

The largest meeting in the history of the Congregational Church Extension Society was held on Monday evening, February 26th, in the social and the large dining rooms of the new Plymouth Church. There were over one hundred and twenty-five in attendance, pastors, delegates and guests. The churches represented were Plymouth, Pilgrim, Edgewater, University, Queen Anne, Greenlake, Beacon Hill, Olivet, Keystone, Brighton, Bayview, Oaklake, Fairmount, Bellevue, Columbia, Fauntelray, Georgetown, German, Finnish and Japanese. Among our guests were Mr. and Mrs. William H. Lewis of Portland, Rev. J. C. Scwabenland, General Missionary for the German Congregational churches of Washington, Oregon and Idaho, and President Stephen B. L. Penrose of Whitman College.

The social hour was made both profitable and enjoyable, in the large club-room, from six to seven o'clock in the use

of a "mixing committee," who were expected to see that everybody got acquainted with everybody. Their endeavor was an excellent success for not only were the more recent members of the churches, both old and new, introduced, but several of the sturdy old members of Plymouth who had been shaking hands with each other and looking into one anothers faces for the past thirty-five or forty years, were made acquainted with this enterprising committee.

The reports of the treasurer indicated that $3,737 had been received from the several churches, additional funds had been borrowed, making the entire expenditure during the year of nearly $8,000; $4,650 was apportioned to the several churches of the city for the year 1912.

From Superintendent Gales' Annual Report.

"In Seattle there are three Congregational churches among foreign speaking people, the Germans, the Japanese and the Finns. None of these are under our Board, but as a church we are interested in all of them. Two of these receive financial aid at present from our national missionary boards, the Finns being aided by the foreign department of the Home Missionary Society, and the Japanese by the American Missionary Association. For thirteen years the German church received financial aid from the Home Missionary Society, but in recent years has been independent, too independent, we fear, for its good and ours. The church has a splendid plant at Eleventh avenue and Howard street, free of debt, that should be used for the spread of the Kingdom among this people. The resident membership, including 18 recently received, numbers 41. For six months the church has been without a pastor. Let us hope and pray that the right man may be found to shepherd this fold, and lead this people out into larger service for the scores of Germans already in our city, and for the hundreds of others who will come with the coming years. Rev. J. C. Schwabenland of Portland, district missionary of our German work, has been doing a splendid work among the Germans of our city. The Russian Germans have organized a Sunday-school, with prayer meeting and preaching service occasionally, at Twenty-eighth avenue and East Harrison street.

Japanese.

We rejoice with Rev. N. Kubushiro and his people of our Japanese church in all the prosperity of their labors. The church is at Eighth avenue south and Weller street. The membership now is 76. The church is one of the leading organizations among the Japanese of the city.

Finns.

The Rev. J. J. Lundell of Monahan ministers to our Finnish church at Sixteenth avenue West and West Smith street. This Finnish church, with a membership of 35, is a vigorous branch. Their services are full of life and fervor. Saturday night they hold a street meeting at First avenue South and Washington street, that they may reach their countrymen in that part of the city who do not come to the church. Thursday night they hold a service in the basement of the Madison M. E. Church to reach their people in that district. Such sturdy laymen as Brothers Maumus, Winquist and Soderstrand make a strong team for genuine evangelistic work among their people. I submit that it is high time this Finnish church was recognized by a council, welcomed formally to our fellowship and given a place in the Year Book."

In addition to this grand report of the City Superintendent, each church in the entire list presented a written statement of its work during the year, after which addresses were given by Supt. Schwabenland, Miss Janet Knowlton, on experiences among the Japanese; by Supt. Scudder and Rev. H. C. Mason on the "Caring for the Congregational Students in the State University"; President Penrose on "The Need of Students Living in a Religious Atmosphere."

Our recent city election proved to be a second "recall" for the now noted Hiram C. Gill, for insisting as he did in going again before the voters as a candidate for the Mayor's chair; he was defeated by nearly a thousand votes.

Hon. Geo. F. Cotterill, a member of our Queen Anne Congregational church, was chosen Seattle's Mayor by a majority of the same number that sent to his own place the other man. Mr. Cotterill has both a national and an international reputation as a member of the Order of Good Templars, having held the highest office in that order.

4039 Whitman avenue, Seattle.

INLAND EMPIRE NOTES.

Missionary Work.—Rev. J. N. Pendleton, district missionary of the C. S. S| & P. Society has done strenuous work during the last year. He organized 11 Sunday-schools, reorganized 4 and visited 45. He attended and participated in 12 institutes and conventions, delivered 140 sermons and addresses, and traveled 14,443 miles. During the last month he assisted in institutes held in Stephens county, under the leadership of Rev. H. A. Luckenbach, of Chewelah, who is the president of the county Sunday-school association. The institutes were held at Northport, Meyers Falls, Daisy and Hunter. Mr. Pendleton has cared for our work at Bossburg, where the church has been reduced to a few members. A new Sunday-school was organized between Bossburg and Marcus on the Columbia river, at Evans, with 30 members. Through him the work has been kept alive at Myers Falls, also on the Columbia river, and is now supplied by Mr. Newton Thomas. Another point where he has preached in the same region in Stephens county is Greenwood. He has also conducted a series of meetings at Lakeside, on the shores of the wonderful Chelan lake, Okanogan county. The evangelistic tone is in his preaching and is followed by conversions.

Rosalia.—The ministry of Isaac McCrae, at this place, has been blessed. The church and auxiliaries are in splendid condition. There have been interior improvements on the church edifice and a new organ installed.

Pleasant and Orchard Prairies.—The two churches on these beautiful prairies, under the ministry of Rev. M. H. Babcock, have made progress. The Pleasant prairie church sustains its reputation in benevolences. On account of removals it is not as strong and vigorous as it was in former years. If the irrigation project will materialize there will come into this region a large population and the church will be strengthened. At Orchard Prairie the basement of hte church has been completed, with accommodations for Sunday-school and kitchen. There have been 8 additions to this church during the year, and the Sunday-school and C. E. are in a wholesome condition, the latter declared to be the best in the county.

Association Meeting.—The Association of Eastern Washington and Northern Idaho will meet with the Deer Park church, P. H. Burdick, pastor, April 9, 10. The committee is busy preparing the program.

Spokane.—The Rev. E. L. House, D. D. began his sixth

year as pastor of the Westminster (1st) church on the first Sunday of March. During the five years of his ministry over 500 have been added to the membership, 246 on confession of faith. All debts have been paid and important improvements made on the church building and parsonage during this ministry. This church in its history of three decades has had nine pastors. During the pastorate of Dr. House it has grown not only numerically, but also in power and influence. In its membership are some of the strongest and most active lay members in the city. They have probably put more time and money in the Men and Religion Movement than any others in the city.

Pilgrim Church.—The character of the preaching by the pastor of this church, Rev. Grant B. Wilder, is indicated by the series recently preached in his church, and are now being given at the Normal School, Cheney: "The Character of Jesus," "The Greatness of Jesus," "The Knighthood of Jesus," "The Universality of Jesus," "The Masterhood of Jesus," "The Divinity of Jesus." These sermon-lectures have been delivered in many of the principal cities of the Middle West. He is open to a limited number of engagements.

North Yakima.—This church continues prosperous under the efficient ministry of Rev. E. A. King. He is actively engaged in the union evangelistic meetings now going on. Ths church is remarkably equipped in the ministerial line. It has in its membership the following: Rev. H. P. James, D. D., Prof. Wm. Worthington; Rev. A. M. Peacock, formerly a missionary in India; Rev. Granville Lother, D. D., Rev. G. Ross Pike, D. D., Rev. Rosine M. Stuart. The pastor declares them to be excellent parishioners.

March 9, 1912.

OREGON LETTER.

By George H. Himes.

Mrs. Myra Holman Farrington Roberts, one of the most earnest and devoted among the women of the Pilgrim faith in the early days of Oregon, died at The Dalles on February 8th of this year. The funeral was held in the Congregational church of The Dalles, of which she had been a member for over forty years, Rev. Cephas F. Clapp, former superintendent of the Congregational Home Missionary work in Oregon, now pastor of the Washougal Church, Clark county, Washington.

Mrs. Roberts was born at Holden, Maine, September 22, 1835, and her parents were of Puritan stock, descending from Mayflower ancestry. She received her higher education in a suburb of Boston, and on September 6, 1857, was married to Rev. Ephraim Peter Roberts, a native of Vermont, a graduate of Bangor Theological Seminary, who had just been ordained, and who had received a commsision from the American Board to go to the Caroline Islands as a missionary. The young couple left Boston on October 18, 1857, and one hundred and twenty days later arrived at Honolulu. After a short rest, the remainder of the voyage was undertaken, and on September 18, 1858, their home port was reached—a bridal tour of exactly one year. After three years of service Mr. and Mrs. Roberts returned to the United States, with two children—Mrs. Charlotte Farrington Elton, born Feb. 12, 1859, now a resident of The Dalles, and William Jackson Roberts, born May 13, 1860, now one of the Highway Commissioners of the State of Washington, residing at Olympia—and arrived at Portland, Nov. 9, 1861. Here they found the pastor of the First Congregational Church, Rev. P. B. Chamberlain, whom Mr. Roberts had known as a student in Bangor, who at once insisted that the newly arrived family should enjoy the hospitality of his home. This was reluctantly accepted, but a day or two later a house was rented and occupied for five months. During this time Mr. Roberts worked at odd jobs of mending furniture, carpenter work, etc., and made his expenses. In March, 1862, he rented a farm at White Salmon, Washington territory. About a year later he secured a farm of his own in that vicinity and remained upon it until 1865. That year the family moved to Wasco county, Oregon, and settled near The Dalles on a farm. The experiences for a few years were trying, indeed, for this familly in beginning life on a farm on the frontier. Conditions, most unfavorable at times, were met bravely and overcome, and at length a comfortable home was established within three miles of The Dalles, which was known far and wide as "The Elms," and became notable for its constant hospitality, inculcation of higher education, integrity of character, and practical religion. In such an atmosphere a family of nine children were raised—four boys and five girls. Mr. Roberts died on February 6, 1893, and one son died on January 5, 1902. One son is an electrical engineer in Boston, and a daughter is a music teacher in that city. The remainder of the family except as noted, live in Oregon, and reflect credit in their lives upon the teaching and example of a truly Christian father and mother.

All through Mr. Robert's career as a farmer he was constantly engaged in Sunday-school and church work, and frequently served rural churches for months at a time without being a charge upon them.

This is an anniversary day with your correspondent. Forty-eight years ago this morning at 3:30 o'clock the start was made from Olympia to this city, which was reached three days later at eight o'clock p. m., the cost of the journey being $19.50, notwithstanding fifty of the one hundred and forty miles was made on foot. Then Portland had a population of not to exceed 3,000; now it has easily 250,000, and was never growing more rapidly than at the present time, and the conditions are such that its growth is certain to continue indefinitely. An important factor in that connection is the investment of more than $75,000,000 by James J. Hill in railway development, both steam and trolley lines, in the country immediately tributary to this city, during the past seven years; and his example had led others to make large investments in other important and necessary enterprises.

Portland, March 10, 1912.

The Home.

THE REIGN OF RIGHT.

Short is the triumph of evil,
Long is the reign of right;
The men who win by the aid of sin,
The trickster, the knave, the thief,
May thrive for a time
On the fruits of crime,
But their seeming success is brief.

We know that the truth shall triumph,
That evil shall find its doom;

That the cause of right,
Though subdued by might,
Shall break from the strongest tomb;
That wrong, though it seems to triumph,
Lasts only for a day;
While the cause of truth
Has eternal youth,
And shall rule o'er the world for aye.

COURTESY AND ITS REWARDS.

"How sweet and gracious, even in common speech,
Is that fine sense which men call courtesy!
Wholesome as air and genial as the light,
Welcome in every clime as breath of flowers."
—James T. Fields.

There are some things in this world besides books, business, bonds. There are three things money cannot buy—health, happiness, heaven. Some things all can get, poor as well as rich. One of these is courtesy. Not the politeness of the books, etiquette so called, but the cheerful spirit that tries to make life easier and pleasanter for those about you, the world better and brighter for your being in it.

Courtesy pays. It often brings rich returns. Young was going to Florida for his health and had an upper berth. Neal had a lower berth and exchanged with the invalid. Four years afterwards Young died and left Neal $20,000. Annie Williams, nurse of Shamokin, was bequeathed $25,000 by a bachelor whom she had watched through a long sickness. A New York policeman paid the fare to Elmira for a woman whose pocket had been picked, and on Christmas he was told that a gift of $20,000 was awarded him by the will.

"Man's inhumanity to man
Makes countless thousands mourn."

Several years ago a plainly-dressed, unknown man called at various hospitals in New York, asking a great many questions about their management. At some he was treated coolly, at others with much attention. Recently the officers of Hahnemann and Presbyterian hospitals were surprised to learn that the late Mitchell Valentine had left each institution over a million dollars. The cool officers of the other hospitals went out and, like Peter, wept bitterly.

Our manners should not all be reserved for strangers. Like charity, they should begin at home. A husband sent word to his wife that he would bring her dearest friend to supper. She met him at the door with smiles and her best gown. He was alone, to her surprise. "Where is the dearest friend?" "Here!" exclaimed the wretch. "Do I not fill the bill?" Tableau. But all the same they had a good dinner. "You bring no more bouquets as you did before marriage," remarked the young wife. "No," replied the scoundrel, "fishermen never give bait to captured fish." Large morals in both these cases.

There is a natural coutesy not in the books. Society or dancing-schools cannot give it. When George William Curtis entered his office at Harper's he never failed to salute the lad in charge with a cheerful "Good morning, James!" As two gentlemen passed a negro on the sidewalk, he bowed, and one gentleman returned the courtesy. "What!" said the other man, "Bow to a negro!" The reply came: "I never allow a negro to excel me in politeness."

"He who carries his hat in his hand
Finds a welcome in every land."

When Adam Smith, author of "Wealth of Nations," went from Edinburgh in 1787 to London to consult his friend, Dr. William Hunter, at a country house he met a group of English statesmen—Addington, Grenville, William Pitt. As the great Scotsman entered the room the company arose. "Be seated, gentlemen," said Smith. "No," rejoined Pitt, "we shall stand till you are seated first, for we are all your scholars." What a noble and graceful mark of appreciation.

Here is another incident given somewhere. At a meeting of Coleridge and ihs literary friends, some one remarked, "Suppose Shakespeare were to enter this room, what should we do?" "Why," said Charles Lamb, "we should all rise to our feet to do the immortal dramatist homage." "But suppose Jesus Christ were to enter!" "Then," said Lamb, "we should all fall on our knees in worship." This is the most unique and impressive contrast of personal power in all literature.

"At church with meek and unaffected grace,
His looks adorned the venerable place."

Some people have no sense of propriety. They whisper during worship, they gossip at funerals, they talk at concerts. The music stopped with a snap as the conductor's baton fell, and the shrill end of a woman's remark was heard: "We fry ours in butter." At a concert in St. Petersburg, Rubenstein suddenly lifted his finger from the piano. The emperor was surprised. "Why the pause?" "When Your Majesty speaks," replied the tactful musician, "all should be silent."

In early years persons passed on the highway with a respectful nod. No time now. This is the age of rush. Hopkinson Smith, at a late society dinner, said New York is the most insolent city on the globe. Hardly a street-car conductor gives a civil answer. An Australian visiting the metropolis makes the same remark. So speaks a Southern woman in the "Independent." In London, strangers all notice the extreme courtesy of the policemen. In Chicago it is necessary to stand awhile on a corner to meet a citizen who seems to have leisure enough to answer a question.

"Sublime tobacco! which from east to west
Cheers the tar's labor or the Turkman's rest."

The cigar has become our great American idol. Once the solace of a leisure hour or a quiet rest at home, it is now the hourly companion of men and boys in street, office, store, and even parlor. It is now in good form, before the ladies leave the banquet, to light the Havanas, even if it fills the room with smoke. Protest is useless, of course, against an established diversion, although advocates of pure air feel that it is an outrage.

As a Greek statesman lay on his death-bed he was asked what thing in life he most regretted. After a short silence he replied sadly: "It is that I have been disagreeable where I might have been pleasant, frowning where I might as easily have smiled, and unkind where a good word would have made me a dozen friends. If I could live my life over again, how different would I make it!"—W. W. Davis in Lutheran Observer.

IT COULDN'T BE DONE!

Somebody said that it couldn't be done,
But he with a chuckle replied,
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it!

Somebody scoffed: "You'll never do that—
At least no one ever has done it;"
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With the lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done—and he did it!

—Edgar A. Guest, in "Detroit Free Press."

Our Young People

LITTLE BROTHER'S OFFERING.

"How much have you earned, Fred?" asked Connie.

"Sixty-seven cents, and five more if Mrs. Pitts pays me; but I don't believe she will," was the prompt answer. "How much have you got?"

"I didn't begin to save till you had enough to rattle, but there's forty-five cents in my box. If I should give my gold dollar—but I can't. I just love it. It makes me feel rich."

Little Brother was watching, and looking curiously at the small heaps of coin.

"You've got all money," he said.

"Sure! What else could we have Pepperkins?"

"I've saved uzzer things."

"You don't mean that you've got a thank-offering?" and Fred swung the "baby" into a chair.

"I have—yes, sir. You never told me, but I heard the mish'nary lady saw how the brown babies didn't have things to eat, an I'm goin' to send some—in a ship."

Little Brother nodded gravely at every word, but Fred Laughed so he could scarcely speak.

"Things to eat! You little goose!"

"Come to sister!" cried Connie. "Tell sister all about it." And with one puzzled, grieved glance at Fred, he clasped her hand and drew her toward the stairs, then up to the little playroom, chattering as he went.

"Didn't the mish'nary lady in Sabbath-school say they was hungry and most dead? Fred eats an' eats, but I saved lots of things."

Little brother opened his toy box. There were his cars, his Noah's ark animals, his soldiers, and blocks; and there, too, were bits of cake and biscuit, bananas—black with age—apples, candy and nuts. Connie looked at the funny jumble and gave Little Brother a squeeze, wondering why she felt like crying.

"Does mamma know?" she asked.

"No, 'deed! She'll be s'prised good. She said I was too little to have a box, but I wasn't. Don't you 'member the mish'nary lady said her girls, no bigger than children in our infant class, took rice out of their dinner and saved it for the hungry ones? Well, don't you s'pose I'm good as a girl that was a heathen child?" and his lip curled scornfully.

"But, dearie—it's so far we can't send bread and bananas. We have to send money, and the missionaries buy rice—and things."

Connie spoke very gently, but Little Brother's face grew sober. His voice trembled as he whispered: "I wanted the candy awful bad—an' the uzzer things. Couldn't they go—in a ship?"

"No—really."

Little Brother's fists went to his eyes.

"I've thought of something," cried Connie, joyfully. "You shall give my gold dollar. Then you'll have more than Fred to put in the thank-offering and that'll pay for all you've saved."

Little Brother laughed through his tears. "An' you can have all these nice things."

"Connie brought a pasteboard box and they picked out all the dry bread and cake and sad-looking fruit. Then she put the gold dollar into his small hand.

Little Brother is the only one who made a real sacrifice for a thank-offering, I'm afraid, said his mother, when she heard the whole story from the happy little financier; "but I hope he's taught us a lesson, bless him!"

Conine thought of her gold dollar, and a happy feeling was in her heart, for had not she, too, "made a sacrifice?"—Children's Missionary Friend.

MEXICO'S REVOLUTIONS.

The true friends of Mexico now feel as sorry for Madero as they felt for Diaz some months ago. The revolution of Madero was directed against conditions which the government of Diaz could not control except by desperate means because desperate men, desperate Mexicans, left the government no alternative. If Madero had come strongly to the side of Diaz in his hour of need, Mexico would have been in a much better position. The Advocate believes in the "right of revolution." That right has but one justification. A revolution is justified when the existing government has abandoned the moral and righteous principles of civil government. When a government is struggling with hard, adverse conditions it should have the loyal support of every intelligent citizen. President Madero has now the responsibility of governing Mexico and every true citizen of Mexico should give him unflinching support. The contention of Mr. Gomez is an impossible contention. Its success would put a premium on revolutionary methods and in the long run crush all methods of civil procedure. Doubtless President Madero has seen his mistake in his estimate of the methods of President Diaz also in his estimate of the civil and political standards of a large and troublesome contingency of the Mexican people, but no such reactionary problems have any place in the present Mexican trouble. Madero has the responsibility of governing Mexico and is the ruler **de facto** of that people and should have the hearty and cordial support of the United States and of every related country. Though President Madero may have to resort to exactly the same measures Diaz employed and for which Diaz was condemned, yet he should be sustained if such methods alone are effective in preserving order.

President Madero has shown a desire to rule justly. He is a patriot of high ideals and we hope he will bring Mexico to a higher standard of citizenship. Government, we believe, is just as necessary and just as divine as the church itself. President Madero being elected to his present high position, consecrated as a ruler, invested with the responsibility, should have the united, intelligent and loyal support of all concerned. The happiness and prosperity of the Mexican people are paramount.

THE USEFULNESS OF BEAUTY.

Dr. Chas. F. Deems.

There has always been among men a measuring of the useful against the beautiful, as though they were antagonistic, as though the useful were not the beautiful in every-day working dress, and as though the beautiful were not the useful in perfumed garments of glory. Really, and in God's sight, nothing is more useful than the beautiful. He turns His holy eyes nowhere that beauty is not. In those very material things which seem loathsome to us He perceives, and to the microscopic eyes of Science and to the telescopic eyes of poetry, He reveals a thousand glorious beauties.

Your practical men are kept in sufficient animation to be practical by the beauty about them. They do not know it any more than the flower knows it owes its life as well as its beauty to the sun. Strike out all the beautiful from the world, leave us only the useful—the manifestly useful—and we should lose all elasticity out of our lives, all strength out of our purpose, all energy out of our arms. It is the thousand-fold beauty, meeting our eyes at every turn, that saves us. It is what costs so much as Mary's pound of spikenard, poured forth in what seems to be such a waste to eyes like Judas', which fills the world with odor, and comes to be monumental, when ledgers and bank books are clean forgotten.

. . . . . .

To some it seems like a criminal waste to put all the skill and labor of a life-time on a few feet of canvas, while the painter can scarcely get bread, and then give that canvas to the world. But it will impart pleasure to thousands; and to be happy is of religion, and to create happiness is piety. Let men be like God, lavish toward God as God is lavish toward men. Pour out your money on the beautiful. Encourage the workers in the beautiful. Do not be afraid that having all your lives had the reputation of being practical, you should now be suspected of being a fool for spending your money on the unuseful. You who are rich ought to provide the beautiful for yourselves and for the poor.—Raleigh Christian Advocate.

FERRY'S
Plant breeding and selecting has been our business for years. We market the results in the shape of thoroughbred vegetable and flower seeds. They grow good crops.
1912 SEED ANNUAL FREE ON REQUEST
D. M. Ferry & Co., Detroit, Mich.
SEEDS

MILLS COLLEGE.

Only Woman's College on Pacific Coast.

Suburbs of Oakland, California.

Full collegiate courses leading to degrees. Entrance and graduation requirements equivalent to those of Stanford and University of California. Students fitted to teach regular lines of academic work and Home Economics. Special advantages offered in music, art and library study. Well-equipped laboratories, modern gymnasium. Provision for out-door life and amusements. Christian influences, non-sectarian. Courses so arranged that students may enter either semester. Semesters open in August and January. President Luella Clay Carson, A.M., Litt.D., LL.D. For catalogue address Registrar, Mills College P. O., California.

PACIFIC THEOLOGICAL SEMINARY
—Located at—
Berkeley, Seat of the University of California.

Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low. Year opens August 22, 1911. Address President,
C. S. NASH, D.D.

POMONA COLLEGE
CLAREMONT, CALIFORNIA.

A Christian College of High Standards and Fine Equipment, in an Ideal Location.

For catalogue and illustrated pamphlet,
Address, THE SECRETARY.

Free Kindergarten Normal School
of the
Golden Gate Kindergarten Association
Accredited by the State Board of Education.
Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.
Address: 1617 California St., Room 7
San Francisco. Cal.
Telephone Franklin 2827

BLAKE, MOFFITT & TOWNE
—Dealers in—
PAPER
37 to 45 First Street
San Francisco, Cal.
242 to 248 S. Los Angeles Street,
Los Angeles, Cal.

Eight Trains Every Day

Each way between San Francisco and Los Angeles City

Luxuriously Furnished—Completely Equipped

Some by day for the tourist and the sightseer and those who would know the "Road of a Thousand Wonders." Others by night for the convenience of the busy man and merchant.

Southern Pacific

TICKET OFFICES:

884 Market Street — Market Street Ferry Depot
Palace Hotel — 3rd and Townsend Sts., San Francisco
Broadway and 13th St., Oakland